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Ct. J. Waker, Esq.

# ADDRESS

TO THE

## ANTHROPOLOGICAL SOCIETY, LONDON.

DELIVERED AT

THE ANNIVERSARY MEETING,

18th JANUARY, 1870.

BY JOHN BEDDOE, M.D.,

PRESIDENT.

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LONDON:

PRINTED BY

T. RICHARDS, 37, GREAT QUEEN STREET.

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1870.

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*A. J. Waley Esq*  
*With Regards*  
*Richard King*

# Annual Address to the Anthropological Society, LONDON.

BY

JOHN BEDDOE, M.D., PRESIDENT.

You can hardly fail to be reminded, when I rise to deliver the Annual Presidential address, of the several addresses of the kind previously delivered from this chair, all of which, except one for which we were indebted to our learned treasurer, Mr. Heath, were among the many benefits this Society owed to our departed friend, Dr. Hunt.

My predecessors have always given either a retrospective view of the achievements, or a prospective one of the duties and future action of the Society. It would be more pleasing to me to look forward to the future which is dawning on us. Our debt is very considerably lightened; we have successfully weathered the trials of the year; a certain number of members have left us, but some of these were little more than nominally members, while the residue may, we hope, be considered as tried and staunch supporters; and, moreover, new members are continually joining our ranks. We have a volume of Memoirs to present to our fellows, containing some valuable papers; and the Council have under consideration plans for effecting further improvements in the Journal of the Society, and thus keeping its readers fully abreast of the progress of our science abroad as well as at home. We have reason to expect valuable contributions from some of our local secretaries and foreign correspondents. Individually, I hope to have interesting matter for you from our friend Dr. Leitner, and from correspondents in South and East Africa.

But when we look back on the history of 1869, one black cloud overspreads and blots the retrospect.

It is not that the history of the year is in other points unsatisfactory. As I have already said, the debt of the Society has been very considerably diminished, while its property in the museum and library has continually been increasing. You have listened at our meetings to a number of papers containing a fair amount of original work or of speculative investigation, in various departments of anthropology; and these meetings have been well, and in some instances very fully, attended.

What I may be allowed to call the ill-treatment of our science and its cultivators at the Exeter meeting of the British Association, apart from certain melancholy associations inseparably connected with it, is not, I think, a subject for regret; for the injustice and impolicy of the course pursued by some of our opponents was so manifest as



to provoke a decided reaction, and to add considerably to the probability that anthropology will obtain a fair recognition at the coming Liverpool gathering. Moreover, at a meeting convened by me at Exeter with the advice and assistance of Dr. Hunt, and with a view to the furtherance of our efforts for such recognition, some of the most distinguished members of the Ethnological Society\* attended and made common cause with us ; all differences of opinion as to words and names being sunk for the time, and in relation to that important object.

Other events have occurred since that time, of good augury for our science, or for our society, or for both, and all tending strongly to confirm us in our belief, that we enjoy the best and most suitable name for a society with ends and aims such as ours. In the first place, a local Anthropological Society has been formed at Liverpool, and affiliated to our own. It counts very good names among its officers and active adherents, and bids fair to flourish and do good work. For the study of descriptive anthropology, I need hardly say that Liverpool affords as good a field as London itself, or perhaps even a better one in some respects. In Italy, at the metropolitan university of Florence, a chair of anthropology has been constituted, to be filled by Professor Mantegazza. And at Berlin an Anthropological Society has commenced what is likely to be a distinguished career, under the presidency of Professor Virchow, a man who touches nothing, from politics to pathology, which he does not adorn.

For this Society, however, the most important event of the year was a great misfortune, the premature and almost sudden death of our founder, colleague and friend, Dr. James Hunt, which took place at his residence, Ore House, near Hastings, on August the 29th, 1869, at the early age of thirty-six.

Dr. Hunt was born at Swanage in Dorset, in which county his family had been settled for many generations. His father, Mr. Thomas Hunt, while a student in the University of Cambridge, had had his attention attracted, by the infirmity of a fellow-collegian, to the subject of impediments in speech. He was a man of an original and inventive turn of mind, with considerable energy of character ; and he devoted himself so zealously to the investigation of the nature of these impediments, and the means of removing them, that he became the most eminent authority, and the most successful practitioner in that way, in the United Kingdom. Mr. Hunt was not a member of the medical profession ; but he was anxious that his son should bring to the further investigation and development of his system the advantages which a thorough medical education could give ; and accordingly James Hunt entered on a regular course of medical study. He ultimately adopted as a profession the speciality of his father, abandoning the further prosecution of medicine as an art ; but these early studies probably awakened in him the taste for anthropological investigation, and certainly gave him conspicuous advantages in its pursuit in after years.

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\* Dr. King took a leading part.

In the study of the vocation he had chosen, he displayed the zeal and energy which so essentially characterised him in all his undertakings: he collected a complete library of works, English and foreign, bearing on the various branches of the subject; made numerous and valuable independent observations and improvements in treatment; and embodied the results of these studies in several published works, one of which, entitled *On Stammering and Stuttering, their Nature and Treatment*, was very much read, and is now passing through its seventh edition. Another, and a much larger and more comprehensive work, now out of print, was entitled, *A Manual of the Philosophy of Voice and Speech*. He was also the author of the article on Stammering, which appears in a recent edition of the *Encyclopædia Britannica*; and at the time of his death he had in progress other works on the same or allied subjects. His practical success in the cure of impediments of speech has never, I believe, been equalled or even approached.

His first literary effort had been a memoir of his father. But it was in 1854, when he had but just attained his twenty-first year, that he began to give patent evidence of the bent of his tastes and the direction of his future career, by becoming a fellow of the Royal Society of Literature, and also of the Ethnological Society. He served on the council of the former for several years, became its Honorary Foreign Secretary, and held that office up to the time of his death. In 1856, he was elected a fellow of the Society of Antiquaries; and he usually devoted his vacation wanderings to the personal investigation of objects of archæological interest, relative to which numerous interesting papers proceeded from his fertile pen.

I have said that as early as 1854 he joined the Ethnological Society. That Society had then been in existence about eleven years, from the time of its foundation by our much valued colleague, Dr. Richard King. It had had, in a certain sense, a predecessor in the Aborigines Protection Society, a body with mixed scientific and philanthropic objects, which had been constituted as far back as 1837. In 1842, Dr. King,\* perceiving that the scientific element of the society was altogether overshadowed by the philanthropic, and that a promising and rich harvest of science was being neglected, conceived the happy idea of founding an Ethnological Society, for the study of the distinguishing characteristics, physical and moral, of the varieties of mankind, and the causes of such characteristics. Towards the close of 1843 such a society was constituted, and for a series of years enjoyed an active and flourishing life.

Dr. Hunt, after his election, became a zealous and active member of the Ethnological Society. After some years, I believe in 1859, he accepted the office of Honorary Secretary. In that capacity he strove with great success to increase the strength, and re-kindle the flagging energy of the Society, which by that time had lost very much of the impetus originally communicated to it by Dr. King and his coadjutors. In recognition of the important services of Dr. Hunt,

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\* M.D., M.R.C.S., L.S.A., F.E.S., F.A.S.L., Corr. Mem. Eth. S. N. York and Stat. S. Darmstadt, Hon. Fel. Eth. S. Paris, Mem. Brit. Assoc. for Adv. of Sci.



he was elected, on his resignation of the secretaryship after three years of zealous and successful service, to the well-merited distinction of an honorary fellowship.

About the same time, Dr. Hunt was also active in the geographical section of the British Association, in which he read an important paper at the Oxford meeting of 1860. He was, however, justly dissatisfied with the dislocated and inferior position held by his favourite subject in Section E of the Association. He saw, moreover, that in view of the rapid development of pre-historic archæology, and the dawn of light shed thereby on the science of man; in view, too, of the increasing interest acquired by such questions as that of the origin and variation of species, and of the connection of anatomy and psychology, it was necessary that a society should exist in England which should avow broader and loftier aims than those of the Ethnological. He saw, too, that the Anthropological Society of Paris, which had recognised his scientific labours and position by conferring on him the title of Foreign Associate, had on such principles achieved a brilliant and successful *débüt*. Meanwhile, the science of man in its various branches was being cultivated assiduously by eminent men, not only in France, but in Germany, Switzerland, Sweden, Russia, and America; and it was Dr. Hunt's desire to furnish a means whereby the advances and acquisitions of the science in other countries should become available to its students in his own country.

Though he had succeeded in greatly advancing the interests of the Ethnological Society, and though many of its members duly appreciated the expansive views and projects of Dr. Hunt; he was not able, in consequence of the opposition of others, to remodel that society as he wished. He was thus led, in 1862, to conceive the idea of founding a new society, whose scope should, in his own words, embrace, "everything that would light on the physical or psychological history of man;" and which should accept the aid of "the geologist, archæologist, anatomist, physiologist, psychologist and philologist;" and which should also take account of the progress of anthropology in other countries, and, as a publishing society, communicate to its fellows, by translations and republications, the most important works of its foreign cultivators. He chose for the projected society the name of Anthropological, as being older, more significant and more comprehensive than that of Ethnological, and as having also been adopted, or being in process of adoption, by scientific bodies and individuals in foreign countries. And it was his hope that the new association would in the fulness of time embrace and incorporate the old one, as the word anthropology embraces and comprehends that of ethnology.

In carrying out the idea he had conceived, his sanguine energy and unceasing industry told with great effect; and in February 1863, when the first meeting of the Anthropological Society of London was held, he had already obtained an amount of success, in the numbers and scientific status of those who had given in their adhesion, which amply justified the course he had taken. In the capacity of president of the new society he delivered an introductory address on the study

of anthropology, which was one of the best of his works, at once farsighted and moderate, enthusiastic and cautious.

It was at this period that Dr. Hunt set on foot the *Anthropological Review*, which was meant to be a means for diffusing miscellaneous information on anthropological subjects, and also for reporting the proceedings of the Society. This publication, however, soon crystallised itself, as it were, into its two essential elements, the *Review* proper, which was still carried on by Dr. Hunt, and the *Journal* of the Anthropological Society, which was published and issued simultaneously with the *Review*.

The subsequent history of Dr. Hunt, as a man of science, is as well known to such of my hearers as were early adherents of the Society as it is to myself. For he so thoroughly devoted himself to the interests of the new body, to which he was bound by so many reciprocal ties, that he may be said to have lived chiefly in and for its life and prosperity.

During four years he continued to preside over it, having been three times re-elected to do so. Seeing that the Society had long been established on a firm basis, he was anxious to retire from this position; and in 1867 Captain Burton was elected to succeed him, but Dr. Hunt, as director, continued to labour for the welfare of the Society, the presidency of which he somewhat reluctantly consented to reassume in 1868. Besides many papers of less importance which appeared in the *Anthropological Review*, or in the transactions of the British Association, he produced during this period a series of annual presidential addresses, and a paper on the negro's place in nature, which attracted much attention, and long furnished a text of contention for the two extreme schools of opinion respecting the negro; moreover, he translated for the Society Carl Vogt's *Lectures on Man*. He also personally investigated the barrows, megaliths, and other prehistoric monuments of Shetland, Dorset and Bretagne, carried out an extensive series of kephalometrical observations in Norway, and communicated the results of his labours, in more or less detail, to the Society. And at the annual meetings of the British Association, he continued loyally and unweariedly to struggle to secure for his favourite science suitable and permanent recognition, obtaining various measures of satisfaction or disappointment, but remaining always confident of ultimate success.

After his retirement from his fourth presidency, a portrait testimonial was presented to his family by a number of fellows of the Society, in order to mark their sense of his great labours and deserts. During his fifth presidency occurred the *rapprochement* between the Anthropological and Ethnological Societies, which at one time seemed likely to lead to an amalgamation, to which the way had been paved by the pretty general adoption of the principles on which the former had been founded. It may suffice to remind you that on the failure of the negotiations, which occurred through no fault on Dr. Hunt's part, he loyally carried out an engagement which he had made, by resigning his office, to which Dr. Barnard Davis was elected; but at the entreaty of that gentleman and of the society generally,



he consented to retain the presidency until January 1869, when he finally retired from it. His constitution had never been very robust, and during the period at which he was most actively exerting himself for the Society, he had sustained more than one serious illness. His health was rather below par in August of the past year, when the Exeter meeting of the British Association occurred, notwithstanding which, having been appointed to take charge of the interests of the Society at the meeting, he repaired to Exeter in order to fulfil that duty. The weather at the time was unusually hot, and the sun very powerful, and to that sun Dr. Hunt appears to have incautiously exposed himself, at the time when his brain was much overwrought. Acute inflammatory symptoms set in. He was at once removed to his home under the care of his friend and colleague, Dr. King; but in spite of all that could be done, he breathed his last within a week, leaving behind him a widow and five children, and a wide circle of sorrowing friends.

A long list of honorary memberships and other distinctions, conferred on him by foreign scientific bodies, testifies to the position he held among foreign savans, a position rarely attained at so early an age. In 1855, he had become a doctor of philosophy in the University of Giessen, and in 1867, received the degree of doctor of medicine, *honoris causâ*. He was a member of the Leopoldine Academy, Dresden; of the Medical Association of Darmstadt; of the Upper Hesse Natural History Society; of the Société Parisienne d'Archæologie et d'Histoire; of the Congrès International d'Anthropologie et d'Archæologie Préhistorique; of the Anthropological Society of Paris; of the Sociedad Antropológica Española; of the Société des Amis de la Nature de Moscou, etc.

As a man of science, however, his chief and real monument is the Anthropological Society. Long may it endure and flourish to do honour to his memory!

As a man and as a colleague, the appreciation of his character is not difficult; and few indeed, I think, would be found, who would not agree with me in estimating as I did and do, the warmth of his heart and the singleness and unselfishness of his nature. In all he said and did for the Society he appeared to me to think solely of its interests; and when his reason was convinced he was always ready to sacrifice his feelings. Quick of thought, of feeling, and of speech, he was sometimes hurried into expressions which might have grated on the susceptibilities of others; but no one was so ready in cooler moments to make allowance for those susceptibilities, and to concede everything that was due, or even more than was due, to the merits of an antagonist. In my own official capacity, during the last few months of his life, I owed much to his kindness and consideration. His advice was always at my service, but was never forced upon me; and he was always ready to sacrifice himself and his feelings, to assist in smoothing the path of the Society and its conductors.

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# ON THE DEFORMITIES OF THE CRANIUM IN RELATION TO INTELLECT AND BEAUTY.

By DR. KING, M.D.

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At the last meeting of the Ethnological Society for the Session 1869, Dr. King, the well known traveller and Founder of the Ethnological Society of London, read his paper on "Deformities artificial and deformities natural." Of deformity artificial the Flat Heads of North America afford an example. Here is conformity of error, and the alteration that takes place is mere displacement of the cerebral mass, and of the cerebro-spinal fluid, which has neither mentally nor physically any deteriorating effect. The frontal sinuses are, however, almost entirely obliterated, but whether the sense of smell is affected is a problem yet to be solved.

The flat heads are peculiar to America, if we except the Avarians, a Turco-Ural race, inhabiting the countries between the Don and the Volga; and the flat heads are now restricted to certain tribes in the neighbourhood of the Columbia River, which flows into the Pacific Ocean. The same habit prevailed among the ancient Peruvians, and it only shows the infant state of the Anthropologist, when Tiedemann and Pentland maintained that these flattened skulls owed their singular configuration not to art, but to a natural peculiarity.

"I remember," writes Dr. King, "the first meeting of the Ethnological Society, when I had to give *vivâ voce* what Ross Cox had told me, on my journey to the Arctic Ocean in search of Sir John Ross, of the artificial means used to form the flat head. Ross Cox subsequently published his travels in two volumes, and he states the process in these words, which have been copied *verbatim* by Prichard and Retzius: 'Immediately after the birth the infant is placed in an oblong cradle, formed like a trough, with moss under it. One end, on which the head reposes, is more elevated than the rest. A padding is then placed on the forehead, with a piece of cedar-bark over it, and by means of cords passed through small holes on each side of the cradle the padding is pressed against the head. It is kept in this manner upwards of a year, and the process is not, I believe, attended with pain. The head never afterwards recovers its rotundity. They deem this an essential point of beauty, and the most devoted adherent of our first Charles never entertained a stronger aversion to a round-head than these people. They allege, as an excuse for this custom, that all their slaves have round heads, and accordingly every child of a bondsman, who is not adopted by the tribe, inherits not only his father's degradation, but his parental rotundity of cranium.' "

Of deformity natural, Dr. King maintained that it was going on in civilised life to a considerable extent, in consequence of the mode of nursing. The mother is limited to one side, if there is but one breast to nurse upon, or in the case of twins, or in that of a wetnurse, having a child of her own, together with a foster-child, when each is almost invariably nursed on one side only, without changing them from side to side. Hence the head is constantly depending either always to the right or always to the left side. Now, Dr. King remarks, since the brain necessarily forms the skull-case, as the kernel forms the shell of the nut, the cerebral mass, weighing all on one side of the cranial bones, still in an incomplete state, the head of the child becomes larger on the depending side than on the opposite one, if not corrected before the several bones of the head are consolidated into one mass.

Thus the cranial vault is deformed, and in proportion as the cranial vault is deformed so is the face. The cranial vault of the European is well represented in the egg of the turkey. The forehead represents the apex of the egg, and the backhead, or occiput, the base of the egg. Reverse this, and the base of the egg will represent the forehead of the face, and the chin the apex of the face. Deformity of face is necessarily, therefore, the result of deformity of the cranial vault, and is further promoted by the habit infants have of sucking their thumb, with the index finger placed as a rest on the nasal bones, thus inclining the nose to one side.

Dr. King then described what he had seen among the Esquimaux, where the women carry the child on their back. By a shrug of the shoulder the child is brought under the right or left arm, as the mother desires, the consequence of which is that the head, inclining alternately to the one side or the other, becomes symmetrical, and the face also.

It is most important, therefore, to preserve the oval character of the cranial vault, in order to maintain that oval character of the face which was regarded as a type of beauty by the ancient sculptors of Jupiter, Apollo, Mercury, and Venus, but it cannot be preserved if the present mode of nursing is persistent.

Mr. Baynton of the Strand, Hatter, exhibited a series of drawings illustrative of Deformity of Head, that is to say deviations from the normal Head of the European, and amongst them several heads of acknowledged ability.

Mr. Baynton also exhibited his patent fitting apparatus, which enables the hat manufacturer to mould the hat to any protuberance around the head, and to fit it with perfect comfort. This apparatus gives the exact form of the head to be seen in outline, and is not only of value to the Hatwearer, but also to the Ethnologist.—*Anthropological Review*, January 1870.



## ANTHROPOLOGICAL SOCIETY.

DR. BEDDOE, the President, in his annual address to the Anthropological Society of London, just published, has given a history of the two societies existing in London for the study of Man, as well as a nicely arranged obituary of the late Dr. Hunt, whose almost sudden death, arising out of the Exeter Meeting of the British Association, is deplored by a wide circle of sorrowing friends. A long list of honorary memberships and other distinctions, conferred on him by foreign scientific bodies, testifies to the position he held among foreign *savans*. As a man of science, however, his chief and real monument is the Anthropological Society of London, which he founded in 1863.

The inauguration of the Study of Man as a science in Europe, however, originated with Dr. King, the Arctic traveller, in the foundation of the Society to which he gave the name of the Ethnological Society of London. It had, in a certain sense, a predecessor in the Aborigines Protection Society, a body with mixed scientific and philanthropic objects, which had been constituted as far back as 1837, Dr. King being also a founder of that Society. Dr. Beddoe remarks :—

“ In 1842, Dr. King, perceiving that the scientific element of the Aborigines Protection Society was altogether overshadowed by the philanthropic, and that a promising and rich harvest of science was being neglected, conceived the happy idea of founding an Ethnological Society for the study of the distinguishing characteristics, physical and moral, of the varieties of mankind, and the causes of such characteristics. Towards the close of 1843 such a Society was constituted.”

France, Russia, and America immediately adopted Dr. King's inauguration of the Study of Man as a science, which was now no longer confined to Europe. Hence we have the Ethnological Society of London, the Anthropological Society of London, the Ethnological Society of Paris, the Anthropological Society of Paris, the Ethnological Society of New York, the Ethnological Section of the Geographical Society of St. Petersburg, the Congrès International d'Anthropologie et d'Archæologie Préhistorique, the Sociedad Antropológica Española, the Société des Amis de la Nature de Moscou.—*Medical Times and Gazette*, May 21, 1870.







